A SERMON PREACHED AT Hampton Court before the Kings Maieſtie,

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On Tueſday the 23. of September,

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By IOHN BVCKERIDGE, D. of Diuinitie.

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ROM. 13. 5.

Quapropter necesse est subiici, non solùm propter iram, sed etiam propter conscientiam.

Wherefore you must needs be subiect, not onely for wrath, but also for conscience.

THese wordes are a conclusion of this discourse of the Apostle concerning the obedience of Christians towards their superiors; The processe of which Scripture is grounded vpon many reasons: 1. *ab Authore*, from the first founder, and Author of all power, *Omnis potestas est à Deo*; All power is of God, to whom in himselfe, and in his ordinance all creatures must be subiect: wherein although it sometime happen, That *Potens*, 1.

the Ruler is not of God, as the Prophet saith,
Osea 8. 4. *They haue raigned and not by me*: And likewise *modus assumendi*, the maner of getting kingdomes is not of God alwayes, because it is sometimes by sinfull meanes: yet *potestas*, the
2. power it selfe is euer from God. The 2. *à bono Ordinis*, from the good of Order: and the
1. Cor. 14. 33. Lord calls himselfe, The God of Order, not of confusion. And, *Ordo est vniuscuiusque bonum*, Order is the good of euery creature: with whom it is better not to be, then to be out of order: And, *potestates quæ sunt à Deo, ordinatæ sunt*, The powers that are of God, are ordeined or ordered. The 3. is, *à malo culpæ*, to
3. disobey God in his ordinance is a sinne, He that resisteth, resisteth the ordinance of God.
4. The 4. is, *à malo pœnæ*, they that disobey, *acquirunt*, not onely *accipiunt*, do not onely receiue for their deserts, *deseruedly*, but *willingly* pull vpon themselues damnation; temporall, in which God is more quicke to reuenge the wrong and Treasons committed against his Lieutenants, and Viceroyes, then the greatest sinnes against himselfe; And also eternal,
Numb. 16. 32. as is manifest in *Chore*, *Dathan* and the rest, that went downe quicke to hell; And, *non est*

damnatio

damnatio ſine peccato, ther's no damnation but for ſinne. The 5. is, *à bono ſocietatis*, from the good of Peace, Protection, Iuſtice, Religion and the like, which man receiues by gouernment, He is Gods miniſter for their good: If he be a good Prince, *cauſa eſt*, Hee is the cauſe of thy good, temporall and eternall; If an euill Prince, *occaſio eſt*, He is an occaſion of thy eternall good, by thy temporall euill. *Si bonus, nutritor eſt tuus; Si malus, tentator tuus eſt*; If he be a good King, he is thy nourſe, receiue thy nouriſhment with obedience; If he be an euill Prince, he is thy tempter, receiue thy trial with patience; ſo ther's no reſiſtance, either thou muſt obey good Princes willingly, or endure euill tyrants patiently. The 6. is, *à ſigno*, from a ſigne, *tributa penditis*, or *præſtatis*, not *datis*: You pay tribute & cuſtome, and Subſidies of duetie and Iuſtice; You giue them not of courteſie; and they are *ſtipendium Regis*, not *præmium*, they are the Kings ſtipend or pay, not his reward: *Miniſtri Dei ſunt, in hoc ipſum ſeruientes*; They are Gods miniſters ſeruing for that purpoſe; Not to take their owne eaſe and pleaſure, but to gouerne others; Waking when others ſleepe, 1. 6.

and taking care, that all men elſe may liue without care.

All theſe Arguments the Apoſtle in the wordes of this text, concludes with an *Ideo*,
1. Wherefore: Becauſe all powers are of God:
2. Becauſe all powers bring with them the good
3. of order: Becauſe it is a ſinne to diſobey: Be-
4. cauſe iudgement and damnation temporall and eternall is the puniſhment of this ſinne:
5. Becauſe gouernment is the meanes to enioy
6. all the benefits of life; Becauſe Kings are hired by tribute and cuſtome by gouerning to ſerue their ſeruants and ſubiects; *Ideo neceſsitate ſubditi eſtote*, Therefore you muſt be obedient of neceſsitie, not onely for wrath, but alſo for conſcience ſake. Wrath is *forum externum*, that externall court, that contaynes all outward arguments, *à præmio & pœna*, from reward and puniſhment of God and man. *Non ſine cauſa gladium portat*: he caryes not the ſword in vaine, he is to reward or puniſh. And this is the ſeruants and hirelings argument, which keeps baſe affections within compaſſe, and prepares the way to charitie it ſelfe, *Vt ſeta filum introducit*, as the needle or briſſell brings in the thred: wherein although he that

obeyes

obeyes for wrath, hath not the vertue of obedience, and so *bene non agit, quia ex voluntate non agit*, He doeth not well, because he doeth not with his will, or from the heart; yet *quia bonum agit, timor seruilis bonus est*, Because the act of obedience is good and a politicall vertue, this seruile feare for wrath is good, proceeding sometimes from the holy ghost, and of great consequence in Church and Common wealth.

Conscience is that *forum internum*, that inward Court wherein God sits, and either by the principles of reason, or by the lawes of the holy ghost, gouernes and iudges all our actions done or to be done, and either accuseth, or excuseth, It is *Iudicatorium rationale*, not an affectionate or wilfull, but a reasonable Iudge. It is *Liber animæ, ad quem emendandum scripti sunt omnes libri*, It is the booke of the soule, for the examining and amending whereof all bookes were written: In which are registred all our thoughts, wordes, and deeds: what wee haue done, what we must receiue, and whither wee must goe, to heauen or hell; and when wee must leaue all other bookes, this booke will not leaue vs, but bring vs to Gods tribunall,

Bern. de Domo Interiori, ca. 28

tribunall, where it ſhall be laid open, and iudge vs. *Hæc eſt priuata lex hominis*: this is euerie mans priuate law: againſt which whoſoeuer doeth any thing, ſinnes. And therefore in ſome caſes, *Conſcientia etiam erronea ligat*: An erroneous conſcience doeth bind.

The proceſſe of this conſcience is by way of Syllogiſme. The propoſition is framed by the *Syndereſis* of the ſoule, which cannot be deceiued; All good is to be done, all euill is to be auoyded. The Aſſumption is the diſcourſe of reaſon: and therfore many times is erroneous. This is good, or this is euill. The concluſion is the collection of cõſcience. Therefore this is to be done, or that is to bee auoyded. Wherein becauſe the diſcourſe of reaſon being erroneous, makes an erroneous conſcience; therefore that the lawes of men be not exorbitant, it ſhall be needfull to preſcribe certaine rules or cauſes, that muſt concurre in all lawes, Ciuil and Eccleſiaſtical, that they may bind the conſcience.

1. Firſt there muſt be *materia debita*, a due matter, that is iuſt and lawfull, or els indifferent in it ſelfe: for in things ſimply good or euill, which are commanded or forbidden by God

God and Nature, No man hath power to croſſe the will of God. And in theſe things mans power is declaratory and executory, not ſoueraigne of it ſelfe; In things indifferent there is a power to cõmand for circumſtances of time, place, order, and the like, and there is a neceſsitie of obedience, and that for conſcience ſake, elſe man hath no power to command any thing of himſelfe; And yet it is the ſinne of diſobedience, *Non ſolùm malum, ſed & vetitum facere*, not onely to do that which is euill, but that alſo which is forbidden.

The 2. is *forma debita*, a due forme, an equal proportion of honors & burdens, according to the difference & degrees of ſeueral Eſtates, conditions, and qualities, as alſo a due order of proceeding in Law-making, without tumult or confuſion, without malice, ſpleene, or reuenge. 2.

The 3. is *Efficiens debitum*, a due efficient, or a ſufficient power to whom the care of Law-making is delegated. For as the ſentence of him that is no Iudge, is no ſentence; ſo the Law of him that is not authorized to decree Lawes, is no Law. 3.

The 4. is *finis debitus*, a due end, Publicke good, and not priuate: for as a Tyrant herein differeth 4.

from a King, that the Tyrant intendeth his priuate good, & the King propoſeth the publicke: ſo euill Lawes ayme at priuate and bad ends, and good Lawes propoſe the moſt publicke and beſt ends, the increaſe of good Religion, and ſafety of the Common wealth. And theſe cauſes concurring, the matter being lawfull or indifferent, the forme due, the efficient potent, and the end publicke and good, the Lawes of man muſt be obeyed, not onely for wrath but for conſcience, which is the greateſt Obligation on earth: For *Nemo humanam poteſtatem contemnit, niſi qui priùs diuinam contempſit*, No man contemnes the power of man, vnleſſe he firſt haue contemned the power of God.

Thus we ſee, All muſt obey: Euill men for feare, and good men for conſcience. Now Subiection in this Text, is a tranſcendent, and hath no proper place to be ſpoken of, becauſe it is to bee ſpoken of in euery place; And therefore let vs conſider two points: The perſons, and the neceſsity of obedience. The perſons are two, Subiects that muſt obey, and Higher powers, that muſt gouerne and command. The neceſsitie will bring vs to the circuit

cuit and cauſes, in which we muſt obey.

The ſubiects are ſet downe in the firſt verſe, with a note of vniuerſality, *Omnis anima*, Let euery ſoule be ſubiect; Not only heathen, but Chriſtians, and Clearkes alſo: they haue no exemption, but by the grace and priuiledges of Princes. *Omnis anima, quia ex animo*: Let euery ſoule bee ſubiect, and ſubiect with the will and heart, and inward affection of the ſoule, as *S. Paul* often teacheth, *Non ad oculum*, but *ex corde*, Not with eye-ſeruice, but from the heart. So that *in Naturam totam peccat, qui poteſtatibus reſiſtit*, he ſinnes againſt all Nature, body and ſoule, that reſiſteth the higher powers; And *qui dicit Omnem, excludit nullam*, He that ſaith, Euery ſoule, exempteth no ſoule: The ſoule of the Prieſt, and Eccleſiaſticall perſon, as well as the ſoule of the Layman muſt be ſubiect to the higher powers. For why? *S. Paul* in this Epiſtle wrote as well to the Clearks & Prieſts, or Biſhops of *Rome*, (if there were any then reſident at *Rome*,) as to the people. And our Sauiour when hee ſaid, *Date quæ ſunt Cæſaris, Cæſari*: Giue to Cæſar, the things that are Cæſars, ſpake as well to the high Prieſts, Scribes and Phariſees,

Epheſ. 6. 6. Coloſs. 3. 22.

Matth. 22. 21.

as to the people. *Chrysostome* saith vpon this place, *Siue Apostolus, siue Euangelista, siue Propheta, siue quisquis tandem fueris*: Be thou an Apostle, an Euangelist, a Prophet, or whosoeuer thou art, thou owest this subiection: His reason is, *Neq; enim pietatem subuertit ista subiectio*, For this subiection doth not ouerthrow true godlinesse. In which exposition concurre *Theodoret*, *Theophylact* and *Oecumenius* vpon this place. *S. Gregory* in an Epistle to the Emperor *Mauritius* in the person of *Christ*, saith, *Sacerdotes meos manui tuæ commisi*, I haue committed my Priestes to thy hand. And in another Epistle he saith, That God made him ruler, not onely ouer Souldiers, but also ouer Priests, *Dominari enim non solùm militibus, sed etiam sacerdotibus concessit.* And *S. Bernard* long after writing *ad Archiepiscopum Senouensem* in France, alledgeth this place, Let euery soule be subiect to the higher powers; And addeth further, *Si omnis anima, & vestra: quis vos excepit ab vniuersitate?* If euery soule be subiect, then is your soule: For who hath exempted you from this vniuersalitie? And if a man suruey all ancient Histories, hee shall finde that this exemption is much yonger

Chrysost. in Rom. 13. hom. 23.

Gregorius Epist. 1. 2. cap. 100. & 103.

Bernard. Epist. 42.

then their times. The Apostle S. *Paul* appealed to *Cæsar*, as to his lawful superior. The Martyrs, and Confessors, and godly Bishoppes, neuer pleaded this exemption against their persecutors, vntill the Bishop of Rome, like the Iuy that growing by the wall, eateth out the wall, so he growing by the Roman Empire, had eaten out the Empire, and then hee did exempt himselfe and his Cleargie, from the higher powers ordayned of God. Act. 25. 11.

For so they are higher, and indeed highest Powers next vnder GOD: that is the next thing to be considered in the persons, Powers they are, and therefore gouernors, for *potestas* is *regiminis*: the power is the power of gouerning; And ciuill powers they are, which then were Gentiles and Infidels, though now Christians: and that appeareth by two circumstances: they beare the sword, and they receiue tribute: Neither of which belongs to the Priests office. And they be higher powers: the word is with a comparatiue prepositon, the same that S. *Peter* hath, ὑπερέχοντι: *Regi tanquam excellenti*: to the King as to the superior, *merito fortasse inferiori*, but *dignitate* ὑπερέχουσι. ὑπερέχοντι: 1. Pet. 2. 13.

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nitate & authoritate ſuperiori: inferiour peraduenture to ſome in graces and vertues, but in dignitie and authoritie ſuperior to all; for all men are vnder them, and therfore they are ſuperior to al mortal men, carying that ſword, *quo omnes corrigendi*, with which all men are to be corrected. And therefore the ſtyle of Supremacie, or Supreme gouernour is waranted out of the letter of this Text. And Kings and Emperours, as they haue their calling immediat from GOD, ſo they admitt no ſuperior on earth but God, to whom onely they muſt make their accompt. And ſo much *Tertullian* acknowledged. *Colimus imperatorem vt hominem à Deo ſecundum, & ſolo Deo minorem*, We Chriſtians honour our Emperour as the ſecond man after God, and *minor* to none but to God. *Super Imperatorem non eſt niſi ſolus Deus qui fecit Imperatorem*, ſaith *Optatus*; The Emperour admits no ſuperiour but that GOD that made the Emperour. And in that place hee accuſeth *Donatus*, that hee eſteemed himſelfe as GOD and not a man. *Dum ſe Donatus ſuper Imperatorem extollit, dum ſe Epiſcopus Romanus*, or, *Dum Presbyterium*, he might haue ſaid, either while *Donatus* the

Tertull. ad Scapul.

Optatus contra Parm. lib. 3.

Biſhop

Bishop of *Rome*, or the Presbytery, one Pope, or many Popes doeth extoll himselfe aboue the Emperor: *non verendo eum qui post Deum*, not reuerencing nor fearing him, who next after God is reuerenced and feared of all men. *Theodosius* Images were cast downe in Antioch, whereupon (*Chrysostom* saith, *Læsus est, qui non habet parem super terram, summitas et caput omnium super terram hominum.* The Emperour is wronged who hath no equall vpon earth, the height and head of all men. Wherein let no man mistake: when wee call Emperours and Kings Supreme gouernours, wee doe not extoll them aboue GOD, or his Law or word: *Ministri Dei sunt*, as the Apostle sayeth, they are Gods ministers: and therefore subordinate to him that sent them. And if they commaund any thing against GOD, their authoritie comes too short: in such things it is better to obey GOD then man. And yet in these things though wee may not obey, yet we may not resist but suffer, as *Iulians souldiers would not sacrifice at his command, yet when he led them against an enemie, they obeied most readily: Distinguebant dominũ temporalem à Domino æterno, & tamẽ subditi erant propter*

Chrysost. ad pop. Antioch, hom. 2.

Act 4.19.

August in psal. 142.

ter Dominum æternum, etiam domino temporali, as S. *Auguſtin* ſaith, *They made a difference betweene their temporall Lord and their eternall Lord, and yet for their eternall Lords ſake, they were ſubiect to their temporall Lord: for as among men, if the Proconſul command thee any thing, and the Emperour command the contrary, thou doeſt well to obey the Emperour, and not the Proconſul: So if the Emperour command any thing, and God commaund the contrary, thou doeſt well to obey God, and not the Emperour. In theſe caſes ſaith S. Auguſtin, Timendo Poteſtatem, contemne poteſtatem, in that thou feareſt Gods power, feare not mans power.* So then they are ſupreame, becauſe they admitt no mortall man as ſuperior vpon earth, yet they are not ſupreame aboue GOD nor aboue Chriſt, for all their authoritie is deriued from GOD and Chriſt. And as it is *à Deo*, from God and Chriſt, ſo it is *propter Deum*, *and propter Chriſtum*, for God and for Chriſt, not againſt God nor againſt Chriſt, for the trueth, not againſt the trueth. As *Nabuchodonoſors* Law was to be diſobeied that he made for an Idol, ſo the Law that he made for the true GOD was to be obeyed. And as in ciuill cauſes by

Auguſt. De verbis Dom. ſec. Matth. hom. 6.

Dan. 3. 6, 29.

all

all mens confeſsion they are ſupreame, and yet not aboue God nor Chriſt: So in cauſes Eccleſiaſticall they are likewiſe ſupreame on earth, yet not aboue God nor Chriſt: they are *miniſtri Dei nõ Papæ, non presbyterij.* They are Gods immediate miniſters of whom they holde in *Capite*: not mans, not the Popes, not the Presbyteries, to draw their ſwords at their command. Now that their authoritie is not confined to the ſecond Table of cauſes Ciuill, but extends it ſelfe to the firſt Table, and cauſes Eccleſiaſtical, wil appeare in this word, *Neceſſitate ſubditi eſtote*: you muſt of neceſsity be ſubiect: for this is not *Neceſsitas externa*, an externall neceſsitie, onely of force and compulſion for wrath, *propter iram*; but alſo *Neceſsitas interna*, an internall neceſsitie, of loue and duety, *propter conſcientiam*: And according to the Schoole, there is *Duplex neceſsitas*, a double neceſsitie. There is *neceſsitas naturæ*, the neceſsitie of nature: as the fire is neceſsarily hot by nature; and if it ceaſe to be hote, it ceaſeth to be fire. And there is *neceſsitas præcepti & finis*, the neceſsitie of the precept and the end: for all precepts are neceſsarily to be kept in reſpect of the end. So that a

ſicke man ſhould recouer his health, it is neceſſarie *neceſsitate finis* that hee obſerue the precepts of Phiſicke and keepe a good diet:
1.Cor.9.16 So S.Paul ſaith: *Neceſsitas mihi incumbit*, A neceſsitie is laide vpon me, and woe is me, if I preach not the Goſpel: there is a neceſsity not of nature, but of precept, his calling, and the end, ſaluation: So ſubiection to higher powers is neceſſarie in Chriſtians, *Neceſsitate præcepti & finis*, by the neceſsitie of the ende: peace, and tranquillitie, and Religion in this life, and life euerlaſting after death: and by
Exod.20.12. the neceſsitie of the precept, Honour thy father and mother: in which number all Kings and Fathers of Countries, and Princes muſt haue the honour of reuerence to their Perſons, of obedience to their Lawes, of patience to their puniſhments, of maintenance to their Eſtates, and of fidelitie to their Crownes. Now becauſe Gouernment, and Obedience are relatiues of equall extent; ſo farre muſt we obey as their commiſsion is to gouerne: And the precept of their Authoritie extends not onely to ciuill cauſes in the ſecond Table, but alſo to Religion in the firſt. And this precept according to the difference of times, is *three-*

fold:

fold: Naturall, Legall, and Euangelicall. In the Law of nature it can be no queſtion, but cauſes Ciuil and Eccleſiaſticall belonged both to one man, ſince the calling of King and Prieſt was vnited in one man: The Prince of the family was both chiefe Magiſtrate, and Prieſt, & had the ſupremacie in both: Which *Ariſtotle* well obſerued, when he ſaid, *Quæ ad Deorum cultum pertinent commiſſa ſunt Regibus.* Things pertayning to Gods worſhip are committed to Kings as a part of their charge: In which reſpect he ſaith, *Imperator erat Rex, & Iudex, rerúmque diuinarum ei cura commiſſa eſt,* The King was in warre an Emperour, in peace a Iudge, and in diuine cauſes an Ouerſeer; And this was practiſed by all Nations, *Aſſyrians, Medes, Perſians, Grecians, Romanes, Iewes* and Gentiles, Pagans and Chriſtians: All which did eſtabliſh Religion by their publicke Lawes, and maintained it by the Magiſtrates ſword. *Iuſtinian* ſaid, *Nos maxima ſollicitudine*, The true Religion of God, and the honeſt conuerſation of Prieſts is our greateſt care. *Rex ſeruit Deo, aliter quâ homo, aliter quâ Rex,* (ſaith S. *Auguſtine*) *The King doth ſerue God as a man, and as a King; As a man hee*

Ariſt polit lib. 3 cap. 10 & 11.

Nouel Conſtit. 6

Auguſt Epiſt 50.

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ſerueth God by liuing holily, As a King he ſerueth God by making (Eccleſiaſticall) Lawes with conuenient rigour and ſeueritie, that ſhall commaund that which is iuſt, and forbid that which is contrary. His examples are Ezechias and Ioſias that deſtroyed Idoles, and reformed the worſhip of God. And alſo among the Heathen, firſt

Dan. 3. 29. *Nabuchodonoſor, who being inſtructed by the miracle of the fiery Fornace, made a Law for the wor-*

Dan. 6. 26. *ſhipping of Daniels God: next Darius, who by occaſion of a like miracle made a Decree that al men ſhould feare and tremble before the God of Dani-*

Ione. 3. 6. *el: And laſt of the King of Niniuee, who at Ionas preaching proclaimed a faſt, and commanded all the citie, man and beaſt to faſt, and to cry mightily to God, and to turne from their wicked wayes:* And theſe three did this, not out of a propheticall Spirit, as ſome pretend, that *Dauid*, and *Salomon*, and *Ioſias* did; But as belonging to their function Royall by the light of Nature. Wherein if any ſhall ſay, That ſeruitude is the puniſhment of ſinne, and ſo this proceedeth out of nature corrupted, not pure, I anſwere: *Peccatum ſeruitutem fecit, Natura ſubiectionem induxit*: Sinne brought in tyrannie

Gen. 9. 25. and ſlauerie. *Curſed be Cham, a ſeruant of ſeruants*

uants ſhall he be. But order of ſuperioritie and ſubiection is the inſtinct of pureſt nature: For in heauen there is order among bleſſed Angels, and ſome are higher, and ſome lower, and they obey one another, if not *ex præcepto*, yet *ex conſilio*: if not by precept and command, yet by counſell and direction. And in the ſtate of innocencie, there was ſuperioritie and ſubiection not onely betweene man and all other creatures, but betweene man and woman: and had they liued in Paradiſe, till they had bene father and ſonne, there ſhould haue bene *patria poteſtas*: and being many families, there muſt neceſſarily haue bin *Regia poteſtas*: Elſe the beſt and moſt happy life muſt haue beene without the greateſt happineſſe of life, and that is Order. And this ſuperioritie and ſubiection remained not onely in the prophane and wicked, but alſo in the line of the godly and the Church, vntill the Law of Nature, which was dayly adulterated and corrupted by the affections and traditions of men, was written by Moſes in Tables of ſtone: which is the ſecond precept of this ſubiection.

And this Law of *Moſes* did renue the Law

Deut.17.18, 19,20. of the kingdome, and ordained that the King ſhould haue a booke of the Law written by the Prieſts, and deliuered him at his Coronation, in which he is commaunded to reade all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this law, and theſe ordinances to do them; And in this law there bee many Precepts that concerne the King, as hee is a man, and many that concerne him, as a King; And in this ordinance the king is made *Cuſtos legis Diuinæ*, The guardian of Gods Law, and the whole Law is committed to his charge; The firſt Table, that concernes Gods worſhip and cauſes Eccleſiaſticall, aſwell as the ſecond Table that concernes ciuill conuerſation, and cauſes ſecular. By vertue of which Commiſſion, when the kingdome & Prieſthood were diuided in *Moſes* and *Aaron*, *Moſes* the ciuill Magiſtrate exerciſed a Supremacie ouer *Aaron* the high Prieſt, in cauſes Eccleſiaſticall, whom hee reprooued for making the golden calfe: and in his time the breach of the Sabboth by gathering of ſticks was puniſhed by the Ciuill ſword.

Exod 32.21.

Numb.15.32.

Ioſhua a Prince and no Prieſt, as *Moſes* is ſaid

ſaid to be, ſucceeded *Moſes* in this charge, and by this Commiſsion he [a] circumciſed the ſons of *Iſrael*, [b] erected an Altar of ſtone, read [c] the Law, did [d] execution on him that concealed the things dedicated to Idoles, [e] cauſed the people to put away ſtrange gods, and renued the couenant betweene God and the people. And theſe are cauſes Eccleſiaſticall.

a Ioſue.5.2.
b Ioſue 8.30.
c Ioſue 8.32, 34.
d Ioſue.7.24, 25.
e Ioſue.24. 23,25.

Dauids whole ſtudy was for cauſes Eccleſiaſticall, after he had freed *Iſrael* from all enemies: then did he compoſe Pſalmes to be ſung by *Aſaph* and his brethren, then did hee ſet orders for the Temple, appointed Prieſts, Leuites, ſingers, and other interior ſeruitors, and aſsigned to them their dignities, courſes, and offices.

1.Paral.16. 1.paral 23. 1.paral.24. 1.paral.25. 1.paral 26. 1 paral.27.

Salomon by this Cõmiſsion built the Temple and dedicated it, he depoſed *Abiathar* the high Prieſt, and placed *Zadok* in his roome. I hope this is a matter and argument of great ſupremacy.

1.Reg 6. 1.Reg.8. 1.Reg.2.35.

Aſa tooke away the Altars of ſtrange gods, the high places and groues: hee put downe his mother becauſe ſhee had made an Idoll: he tooke an oath of *Iuda* and *Beniamin*, that whoſoeuer would not ſerue the Lord, ſhould be

2.Paral 14 3. 4.&c. 2 Paral 15 8. 12,13,14,15. 2.paral. 15.16.

bee ſlayne. This was ſharpe Law in a cauſe meerely Eccleſiaſticall.

2.Paral 17.6, 7. *Iehoſaphat* ſent his Princes to teach in the Cities of *Iuda*, and with them Leuites, and

2.Paral.19.4. Prieſts: himſelf went from *Beerſheba* to moũt Ephraim and brought al the people againe to

2.Paral.19.8. the God of their fathers: hee ſet of the Leuites and Prieſts and chiefe of the families of Iſrael, for the iudgement and cauſes of the Lord, and this is as a Kings high Commiſſion.

2.Para.29.3,4. *Ezechias* ſeruice in this kinde is famous: he opened the doores of the Houſe of the Lord,

ver.5. and brought the Prieſts and Leuites in, hee commanded them to ſanctifie themſelues, & to offer burnt offrings, which they did according to the Kings commandement.

Here Prieſts are obedient to the Kings commaund in their owne duties and charge. Hee

2.Paral.29.30. commanded the Leuites to praiſe God with

2 Paral.30.1, 6,12. the words of *Dauid*; there he enioyned a Li-

2.Paral.31.2. turgie: He commanded all Iſrael and Iuda to keepe the Paſſeouer; here is *omnia cum Imperio*:

2.Paral 31.1. He appointed the courſes of Prieſts and Leuites by turnes, hee tooke away the hie places, broke downe the Images, and brake the braſen

braſen Serpent made by *Moſes*, becauſe the people burnt incenſe vnto it. 4 Reg.14.4.

Manaſſes that had ſet vp Altars,groues,and Images before his captiuitie, after his repentance and returne, he tooke away the ſtrange gods and the Image that hee had put in the houſe of the Lord, and the like, and reſtored the worſhip of God; and there hee commanded Iuda to ſerue the Lord. 2.Paral.33.3, 15.

The laſt example I will trouble you with, is *Ioſias*; he purged Iuda and Ieruſalem from high places,groues,and Images: he gathered all Iſrael, reade the Law, renewed the Couenant, and cauſed all Iſrael to ſtand to the Couenant, and hee compelled them to ſerue the Lord: he kept the famous Paſſeouer, and reduced the Prieſts and Leuites to their courſes ſet by *Dauid* and *Salomon*. Theſe and many more are the Actes of famous Kings in the time of the Law,done by their Royall authoritie,not at the appointment and command of the Prieſts: that had bene onely *Poteſtas Facti non Iuris*: A power of Execution,and not a power of Iuriſdiction, if the Prieſts had firſt commanded theKing,and then the King had commaunded the people: But the Kings did 2.Paral.34.3, 4,19,30,31,32, 33. 2.Paral.35.1, 2,3,10,18.

make Orders and Decrees, and commanded the Prieſts as well as the people, and reformed the Prieſts, as well as the people. Yea, *Salomon* did depoſe *Abiathar* the high Prieſt: and they forced and compelled both Prieſt and people to ſerue the Lord, and to aboliſh idolatrie and ſuperſtition: And therefore this is a power of Iuriſdiction ouer perſons Eccleſiaſticall in cauſes of Religion.

If it be ſaid that theſe Kings did this by the direction of the Prophets, and moſt of theſe Kings had their peculiar Prophets and Seers; this is nothing to the queſtion: for no man euer denyed direction to Kings. They haue Counſailers for cauſes Ciuill, and Prophets, Prieſts and Biſhops for cauſes of the Church. And the queſtion is not, *Quâ directione*, but, *quâ authoritate*: Not by what direction; they muſt direct themſelues by their beſt helpes: but by what Authoritie; not a deriued or delegated Authority from the Prieſt, but by that originall Commiſsion, *Neceſsitate præcepti*, by the neceſsitie of the precept, in which they are made guardians of the whole Law.

If it be further ſaid, theſe Kings did this by an extraordinary and Propheticall power, which

which is but onely ſaid and neuer prooued; the confutation is ready: If this had beene done by a Propheticall power, why are thoſe Kings regiſtred as glorious and good Kings, that walked in the wayes of *Dauid*, and tooke care of Gods Religion: And on the other ſide, thoſe Kings that omitted theſe duties of Religion, not onely noted and diſgraced, but condemned for the omiſsion of that which according to this opinion concerned not their office? Had the ſupreme care of Religion in theſe Kings beene onely a Counſaile and no Precept, no man ſhould haue been diſgraced and condemned for it; for no man is to bee condemned for the omiſsion of a Counſaile. And therefore the Scripture condemning many Kings for the omiſsion of this dutie, and regiſtring *Nabuchodonoſor*, *Darius*, and the King of Nineue for their great care in this charge; this is not a Counſaile, but a precept in the Lawe, that Kings muſt take charge of the whole Law, and cauſes Eccleſiaſticall as well as Temporall.

When the Donatiſts pleaded that Kings were to meddle with Ciuill cauſes of the ſecond Table, and not with Eccleſiaſticall cauſes *Optatus contra Parm. lib. 3.*

of the first, *Optatus* held it to be a madnesse in *Donatus*: *Ille solito furore accensus in hæc verba prorupit, Quid Imperatori cum Ecclesiâ? Donatus* inflamed with his accustomed furie, brake foorth into these words, What hath the Emperour to doe with the Church? But, sayth *Optatus*, the Apostle taught vs to pray for Kings. *Non enim est Respublica in Ecclesia, sed Ecclesia in Republica, i. in Imperatore Romano*: The Commonwealth is not in the Church, but the Church is in the Commonwealth, that is, in the Romane Emperour. And S. *Augustine* reiecteth the plea as ridiculous, *Nolite curare in regno vestro, à quo tueatur vel oppugnetur Ecclesia*: *Take you no care in your Kingdoms who oppugneth the Church, and who defendeth it; who is religious, and who sacrilegious*: *This is as much as if you should say, Take no care who is chast and who is vnchast. Cur enim adulteria legibus puniuntur & sacrilegia permittuntur?* As if adulteries were to be punished, and sacriledge permitted. The force of the Argument is this, If the King be to punish by Ciuill punishment in the second Table, murther, theft, adulterie, and the like; much more in the first Table, Atheisme, Idolatrie, Sacriledge, Here-

August. Epist. 50.

sie,

ſie, Schiſme, and the like: elſe theſe ſinnes muſt goe vnpuniſhed in this life.

But it will be ſaid, Indeed the kingdome was aboue the Prieſthood in the Law: but in the Goſpel, the Prieſthood is aboue the kingdome, And therefore though kings in the Law medled with Eccleſiaſticall perſons and cauſes, *neceſsitate præcepti*; yet in the Goſpel their authoritie is confined onely to cauſes Ciuill: the Church that was gouerned 300. yeeres before any king was Chriſtian, hath no need of their ſupremacy, there is no precept of obedience in the Goſpel which impoſeth this neceſsitie. Indeed if the Goſpel were either a Reuocation or limitation of their Commiſsion granted in the Law, it were ſomewhat.

But when the rule holdes, that *Euangelium non tollit præcepta naturæ & legis, ſed perficit*: The Goſpel doth not take away the precepts of nature, and the morall Law, but perfect them: The cõmiſsion of Kings granted in the Law, ſtandeth good to the worlds end. And Chriſt came *vt tolleret peccata non iura mundi*, not to take away the Lawes and ſocieties, but the ſinnes of the world: And hee rented the

Iohn.1.29.

Matt. 22.21. precept, *Date quæ ſunt Cæſaris, Cæſari*: Giue to Cæſar the things which are Cæſars by the Law of Nature and Moſes: And the Apoſtles doe often and almoſt euery one of them in their writings double the precept, As Saint *Peter*, and Saint *Iude*, and Saint *Paul* in many Epiſtles. One place ſhal ſerue for all. 1. Tim. 2. he ordeineth that Chriſtians ſhall pray for Kings and men in Authority. The reaſon is, That wee may liue a quiet and peaceable life vnder them, And the compaſſe is: ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι: in all godlines and honeſtie. Therefore godlines and honeſtie belongeth to the Kings charge; And ſo the ſame precept with the ſame extent remaineth in the Goſpel that was giuen in the Lawe. In the 2. Pſalme it is propheſied, that Chriſtian kings ſhould ſerue the Lord Chriſt in feare, and reioice to him in reuerence: and they muſt ſerue him not onely as men, but as kings; and kings as they are kings, (ſaith S. *Auguſtine* out of this place,) *ſerue the Lord, if in their kingdomes they command that which is good, & prohibite that which is euill, Non ſolùm in ijs quæ pertinent ad humanam ſocietatem, verùm etiam in ijs quæ ad Diuinam religionem, Not onely in things pertaining*

1 Pet. 2. 13. Iude 8. 1. Tim. 2. 2.

Pſal. 2. 11.

Auguſt. contra Creſcon. lib. 3. cap. 51.

to

to humane ſocietie, but alſo in matters concerning Diuine worſhip. And Eſai prophecied that in the Goſpel *Kings ſhould bee nourſing fathers and Queenes ſhoulde bee nourſing mothers* of the Church, and they muſt nouriſh by their milke: and internall milke of the worde and Sacraments, they cannot giue: they can neither preach the worde, nor adminiſter the Sacraments no more then *Vzziah* could burne incenſe, or offer ſacrifice to God: Neither can they giue commiſsion or power to any man to preach or miniſter the ſacraments, which is an authoritie deriued from God by impoſition of hands; *Ite, prædicate: Permittere, & licentiam dare poſſunt, non authoritatẽ.* Their authority is a permiſsion or licence to preach in their dominions, not a power of miſsion or ordination: And therefore ſince they cannot giue the internall milke of the word and Sacraments; they muſt giue the externall milke of diſcipline and gouernement. And although the Church were gouerned for the firſt three hundred yeeres before any Emperour or king became a publique profeſſed Chriſtian: yet as S. *Auguſtine* ſaith, *Aliud fuit tunc tempus, & omnia ſuis temporibus aguntur.*

Iſai 49.23.

2. Paral. 26. 16.

Marc. 16. 15.

Auguſt. Epiſt. 50.

tur. The times were different, and all things haue their time. And therefore assoone as *Constantine* became a Christian, he assumed this supremacie: he put downe idolatry, hee established Christian religion, composed differences of Bishops, suppressed heresie and Schismes, called Councels, and gaue his suffrage in them, hee heard causes of religion, & iudged them in his owne person, he made lawes, decrees, edicts and orders for religion. And this saith *Eusebius*, hee did *tanquam communis Episcopus à Deo constitutus*, as a common Bishop or ouerseer ordeined of God. And concerning these that boldly and vnaduisedly were inflamed with the memorie and prayse of those Arrian Bishops: *pestium illarum* is *Constantines* words, those plagues and firebrands of the Church, *Illius statim audacia, ministri Dei, hoc est, mea executione, coercebitur.* The boldnesse of such, (Bishops and others) shall be brought in order by the sword or execution of Gods minister, that is, my selfe. And the sixt *Toletan* Councell speaking of *Chintillanus* the king, saith: *Nefas est in dubium deducere eius potestatem, cui omnium gubernatio superno constat delegata iudicio.* It is an hainous

Eusebius de vita Constan. lib. 1. cap. 37.

Theodoret. l. b. 1 cap. 19.

Concil. Toletan. 6. cap. 14.

hainous offence to call his power into question, to whom it is apparant that the gouernement of all is delegated by the diuine Decree.

To reduce these things to certaine heads: 1.
The first worke of this supremacy is *reformatio Ecclesiæ*, The reformation of the Church, by abolishing Idolatrie, superstition and heresie, and placing of true Religion: practised by *Constantine*, and all the godly Emperours his successors: A matter so euident both in the Law & the Gospel, that it needeth no proofe; And they which withstand, and cry downe the Supremacie of Kings, were the men that first told Kings that they had a supremacie in causes Ecclesiasticall, and ought to reforme the Church, and make way for Gods owne kingdome, and Christs owne Scepter: which when they had effected by the Ciuill sword, and grew *potent* and strong, and able to stand of themselues; Then these *Equiuocating* companions began to deale plainely, and to tell Kings that they had nothing to do in causes Ecclesiastical; As those that when they haue beat the child, burne or cast away the rod: as who vsing temporall Authority as a ladder to clime vp to the height of their ambition, fling it away and breake it in pieces, as if they that

reformed for them; might not also reforme them, and bring them into Order.

The second worke of this Supremacie, is *Convocatio Synodorum*, the calling of Councels and Synods: as the foure first generall Councels were called by foure Emperors: The *Nicene* Councell against *Arrius*, by *Constantine*: The Councell of *Constantinople* against *Macedonius*, by *Theodosius* the elder: The Councel of *Ephesus* against *Nestorius*, by *Theodosius* the yonger: The Councell of *Chalcedon* against *Eutiches*, by *Martian*. I might adde the Councell of *Sardis* by *Constans* and *Constantius*, & many more, for many hundred yeeres after Christ. But I note rather the weake allegation of Cardinall *Bellarmine*, That all these Councels and many more, were called by Emperours; but *authoritate Papæ*, by the authoritie of the Bishop of *Rome* (or the Presbyterie, if there were any such thing then in being,) as if in those times Emperours had bene vassals to the Bishops of *Rome*; whereas *Leo magnus* made supplication to *Theodosius* the yonger, *supplicationi nostræ dignetur annuere*, that the Emperor would call a Councell in *Italy*. But the Emperour called it at *Ephesus*, And the Bishops of *Italy* could not

Bellar. de Concil. l. 1. cap. 13.

Leo Epist. 9.

come

come in time: and *Eutiches* hereſie was there countenanced by the meanes of *Dioſcorus* Biſhop of *Alexandria*. Then *Leo* made a ſecond ſupplication, and alledged the ſighes and teares of all the Cleargie, for to obtaine a Councell in *Italy*. He ſollicited the Princeſſe *Pulcheria*, to further his ſupplication to the Emperour: He wrote to the Nobles, Cleargie and people of *Conſtantinople*, to make like ſupplication to the Emperour: yet he could not obtaine it in the time of *Theodoſius*. When *Martian* ſucceeded (by the fauour of *Pulcheria*) a Councell was granted, not in *Italy*, but at *Chalcedon*; Then *Leo* made a freſh ſuite, That the Emperour would command the Biſhops of the Councell, that the faith of the *Nicene* Councell might ſtand in full force vnaltered, which the Emperour did at his requeſt, And the Emperours Oration to that purpoſe is extant. Now, if ſupplication, interceſsion of friendes, ſighes and teares of Prieſts be the authority of the Pope, then the Pope vſed his authoritie, and commaunded the Emperour to call Councels. But in the ſubſcription you ſhall ſee his authoritie, Becauſe (ſaith *Leo*) I muſt by all meanes obey your ſacred and Religious will, I haue ſet

Epiſt. 24.

Epiſt. 26.

Epiſt. 23.

Epiſt. 43.

Oratio Marriani in Concil. Calc.

Epiſt. 59.

downe my consent in writing to those Constitutions. Here you see it is plaine, Councels were called by Emperours at the Popes supplication and entreatie: And therefore when *Ruffinus* alleadged the Canon of a Councell against *S. Hierome*, his answere was, *Doce quis eum Imperator iusserit conuocari*, shew what Emperour commanded this Councell to be called. I will therefore ende this point with *Socrates* words, Who giuing a reason why in his Church-story he made so often mention of Emperours, saith, *Propterea quod ex illo tempore quo Constantini esse cœperunt, negotia Ecclesiæ ex eorum nutu pendere visa sunt, atque adeo maxima concilia de eorum sententia, & conuocata fuerunt, & adhuc conuocantur*, Since Emperours became (like *Constantine*) fathers of the Church, the causes of the Church haue depended vpon their will: And therefore the greatest Councels haue bene, and yet are called by their authoritie.

Hieron. in Apologia contra Ruffinum.

Socrates lib. 5. in præmio.

The third worke is *promulgatio legum*, the promulgation of Church Lawes and Edicts, commanding or forbidding things, expedient or hurtful for the Churches gouernment: whereof the Church stories are full. *Constantine* made many Lawes concerning Confes-

Eusebius de vita Constantini. lib. 2. cap. 20. cap. 21. cap. 24. cap. 44.

sors

sors and Martyrs, Christians and Heathen. *Eusebius* mentioneth two Lawes; one that abolished idolatrie, images, sacrifices and diuinations; an other concerning building & enlarging of Churches at the Emperors charge. *Theodosius* made a Lawe against the Arrians: the maner of it is worth the repeating. *Amphilochus* Bishop of Iconium had beene a long suter in vaine, at last hee vsed this stratageme: hee came into the Court and saluted the Emperour, but would not salute the Emperours sonne *Arcadius* newly created *Cæsar*. *Theodosius* thinking hee had not seene his sonne, shewed him his sonne and bid him salute and kisse him. *Amphilochus* answered, It is enough to honour the father. *Theodosius* interpreting it as a contempt of his sonne, grew very angrie, whereupon *Amphilochus* discouering himselfe said, *Art thou offended O Emperour that I reuerence not thy sonne, and thinkest thou that God is not offended with the Arrians the blasphemers of his sonne?* The Emperour ouercome with these words, *Legem scribit*, made a Lawe presently forbidding the assemblies of the Arrians. I should tire my selfe and your patience, if I should enter particulars: onely I must referre you to the titles of the Ciuil law,

Theodoret. li. 5. cap. 15.

De summa Trinitate, & fide Catholicâ: de sacrosanctis Ecclesijs: de Episcopis & clericis, de hæreticis, &c. which were promulgated by *Iustinian, Theodosius, Valentinian, Honorius, Arcadius*, and other godly and Religious Emperours. There is a Collection of Ecclesiasticall Lawes made by *Charles* the Emperour, *Lodouicke* and *Lotharius*: gathered by *Ansegisus* Anno 827. Of *Charles* his Lawes there be 168. And of the Lawes of *Lewes* and *Lotharius* 157. In the Preface, the Emperour *Charles* professeth, *Quapropter & nostros missos ad vos direximus, qui ex nostri nominis Authoritate vnà vobiscum corrigerent, quæ corrigenda essent*: Therefore we haue directed our Commissioners vnto you, (Heere you see Kings high Commissioners and visitors are ancient) that shall ioyne with you to redresse those things which neede reformation, according to our Canonicall Constitutions, in our name, and by vertue of our Authoritie.

Leg. Franciæ per Ansegisum collectæ.

And these Lawes were of that force in those dayes, that when *Mauritius* the Emperour that made a Law, that *Nemo publicis administrationibus implicatus ad Ecclesiasticum officium perueniret*, That no man intangled with publique charge, should bee aduanced

Gregorius Epist. lib. 1. cap. 100. & 103.

to

to an Ecclesiasticall office, S. *Gregory* approued this part of the Law, because many vnder this colour did *mutare seculum*, not *relinquere*. And further, the Law forbade any Souldier to enter a Monastery till his warrefare was expired. S. *Gregory* though hee wished not any to flie the warres, or not pay their debts, vnder the name of a Cloister; yet because hee saw it hindered many from the warrefare and seruice of God, wrote an humble Letter to *Mauritius*, and another to *Theodorus* the Emperours Physician, to intreat the reuocation of this Law inuented by *Iulian*, in a very submisse Stile: *Ego quidem iussioni vestræ subiectus*, I your seruant and subiect to your command, haue sent this Lawe to many parts of the world, and now I write my opinion to your Maiestie: *Vtrobique ergo quod debui exolui, qui & Imperatori obedientiam præbui, & pro Deo quod sensi, non tacui*: In both I haue done my duety; I haue performed my obedience to the Emperor, and I haue not concealed what I thought fit for Gods cause. And S. *August.* sayth of this power of Lawes, *Hoc iubent Imperatores quod & Christus iubet, quia cùm bonum iubent, nemo iubet nisi per eos Christus*: When Emperours command that which is good, it

Ego dignus pietatis vestræ famulus.

August. Epist. 166.

is Christ and no man else that commandeth by them.

The fourth worke of this Supremacie, is receiuing of Appeales, and giuing Decisions, Restitutions, and Depriuations, and other punishments of Bishops for causes Ecclesiasticall. Wherein although *Constantine* at the first in modestie, and a desire to suppresse the calumniations of Bishops, and being not yet so fully instructed in Christian faith, tooke the papers and Articles of the Bishops and burnt them in the Nicene Councill; yet being better instructed, and seeing the necessitie of his Authoritie in these causes, he iudged *Cecilianus* cause himselfe. *Donatus* procured *Cecilianus* to be condemned by 70. African Bishops for certaine crimes obiected against him: As also that hee was ordered by one *Fœlix*, who as it was pretended had burnt the Scriptures. And in a tumult they set vp another Bishop of Carthage against him: then they appealed to *Constantine*, and desired him to assigne them Iudges: *Constantine* by his Commission extant in *Eusebius*, delegated and authorized *Meltiades* Bishop of Rome, *Marcus* a Clergie man of Rome, yet no Bishop, and *Rheticius*, *Maternus*, and *Marinus* three French Bishops,

Vide Optatum lib. 1. & Aug. Epist. 162. & 166.

Eusebius li. 10. cap. 5.

to

to heare the cauſe, who gaue ſentence for *Cecilianus*. Vpon a ſecond Appeale, *Conſtantine* made a ſecond Delegacy to *Chreſtus* biſhop of Syracuſe, & certaine Biſhops of France met at Arle, who likewiſe gaue ſentence with *Cecilianus*. Vpon the third Appeale, *Conſtantine* appointed *Elianus* a Ciuill Magiſtrate to examine *Fœlix*, who acquited *Fœlix* alſo. Then the Emperour called both parts before him, and gaue finall ſentence for *Cecilianus*, and made a ſeuere Law againſt the Donatiſts; by which Lawe many Donatiſts were brought home to the Catholique Church. In which paſſage, I pray you obſerue: 1. That *Meltiades* not as ſupreme Iudge of all Controuerſies, but as delegated by *Conſtantine*, did iudge of *Cecilianus* cauſe: And S. *Auguſtin* defendeth him from vſurpation vpon the 70. African Biſhops, becauſe the Emperor ſo appointed it. Next the Biſhops of France did iudge the ſame cauſe after *Meltiades* without any wrong to the Sea of Rome: no man in that age found fault with it. And thirdly it is apparant that *Conſtantine* was ſuperiour to *Meltiades*, and both made him his Delegat, and iudge of his ſentence and iudgement, which S. *Auguſtine* calleth *vltimum iudicium*, the laſt iudgment,

Euſebius li. 10. cap. 5.

Auguſt. Epiſt. 162.

Auguſt. contra Parm. lib. 1. cap. 6.

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ment, *vltra quod causa pertransire non potest*, and that the cause had gone as farre as it could goe. And whereas the *Donatists* pleaded that a Bishop should not be purged *iudicio Proconsulari*, by the Proconsuls iudgment; S. *Augustine* answeres, The Bishops sought it not, but the Emperour enioyned it; *Ad cuius curam, de qua rationem Deo redditurus erat, res illa maximè pertinebat*, To whose charge, of which he must make accompt to God, this matter did chiefely appertaine. There was a conference held by the appointment of the Emperour *Honorius*: the Iudge designed by the Emperour was one *Marcellinus*, (to whom *Augustine* after writ his Bookes *De Ciuitate Dei*,) at which S. *Augustine* was present, and others, who disputed against *Petilianus*, *Emeritus*, and *Gaudentius*, and other Donatists: which was gathered by *Marcellus*: And S. *Augustine* hath written the seueral dayes Collations. *Marcellinus* gaue sentence against the Donatists, and it was confirmed by the Emperour *Honorius*, all which is extant. *Theodosius* called a Councell of all sorts, *Nectarius* and *Agilius* made the confession of Consubstantialitie: *Demophilus* deliuered vp the Arrian faith: *Eunomius* the Eunomian faith: *Eleusius*

August. Epist. 166.

Extat hæc collatio apud Optatum.

Socrates lib. 5. cap. 10.

leusius the Macedonian faith. *Tum solus & separatus precatur Deum*, saith *Socrates*, Then the Emperor alone, separate from all company made his prayers to GOD, to direct him in the Trueth, and then he read the seuerall faiths: and condemned and rent all the rest, that rent and diuided the Trinitie, and commended and approued that faith of the Consubstantialitie of the Father & of the Sonne. I must here omit infinite other matters of facts and punishments, and many obiections, and conclude with a question that *Theodosius* proposed to these seuerall sorts assembled, which he did by the counsaile of *Sisinius*; What accompt (saith *Theodosius*) make you of the Doctors and Histories of the Church, that are vnpartiall, and liued before these questions were moued? If it be answered, as then it was, *Habemus tanquam magistros*, We esteeme them as our fathers and masters; the cause is cleare, they giue witnesse on our side; If they reiect them, it is a matter of great deliberation, whether a man would be of such a Church, whereof neuer any man was before themselues. In which case it seemeth more then reasonable, That in a reformation, wee should conforme our selues, *Ad regulam Antiquo-*

Socrat. lib. 5. cap. 10.

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tiquorum, to the rule of the Ancient, Scriptures, Apostles and fathers, *Chrysostome, Nazianzen, Basill, Ambrose, Hierome, Augustine, Gregory* & the like, rather then after the New cut of those, who haue not aboue the life of a man on their backs, sixtie or seuentie yeeres. And surely the rule of Charitie is, That since all the Question is of the Churches Regiment, not so much who should feede and rule the Church, for so must both Prince and Priest, but who should rule & gouerne most; we should euery one lay downe all contentious humors, and ioyne hand and heart to feed and gouern Gods inheritance, and striue rather in deeds then words, who shall most carefully doe that duty which God hath laid vpon him *necessitate præcepti* by this triple necessitie of his precept. That so we may be all partakers of the end, peace and tranquillitie, and religion in this life, and life euerlasting in the kingdome of heauen,

which God graunt,

Amen.

3

E. 12. 19

HIS MAJESTIES DECLARATION TO *All His Loving Subjects*, Concerning the TREASONABLE CONSPIRACY Against His *Sacred Person and Government*, Lately Discovered.

Appointed to be Read in all Churches and Chapels within this Kingdom.

By His Majesties Special Command.

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